

*William Luthwaite*

RELIGIOUS AND PRUDENTIAL

M A X I M S

COLLECTED FROM THE 3.

SACRED SCRIPTURES,

*Book* AND *August 9. th*

SAYINGS of WISE MEN.

1776.

The THIRD EDITION; greatly enlarged.

To which is now added

A S E R M O N

T O

Y O U N G P E R S O N S ;

On the Nature and Advantages  
Of W I S D O M .

*With Three* H Y M N S .

27  
By STEPHEN ADDINGTON.

Printed for the AUTHOR; and sold by  
him at Market-Harborough: and by  
J. BUCKLAND in Paternoster-Row,  
LONDON. 1776.

*Henry Luthwaite March*  
*1867*

RECEIVED AND TRANSMITTED

M. A. Y. I. M. S.

STOCKED SCRIPTURES

AND

SAYINGS OF THE LORD

ST. JOHN THE BAPTIST

THE NEW TESTAMENT

OF THE LORD



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## Advertisement.

**I**N this Edition of the Maxims I have inserted upwards of a hundred more than were in either of the former. They are all intended to furnish YOUNG PERSONS with such hints for the regulation of their temper and conduct as may, under a divine blessing, render them happy, amiable and useful.

In the first part they will find instructions on the principal branches of their duty, and cautions against youthful sins and follies taken from the Word of God.

The second part contains a number of short but comprehensive sentences in which wise and good men have expressed such sentiments, on various subjects as all, especially Young Persons, would do well to bear in mind, and make the rules of their conduct.

The collection was first made for the use of my scholars who repeat a number of the sentences from memory, according to their ages and capacities, every morning; and having found it useful to them I hoped the publication of it might be so likewise to others.

The Sermon was delivered the other day to the Youth of my congregation: and is connected with the Maxims as being on a subject that seems adapted farther to explain and recommend that wisdom, which they are intended to teach.

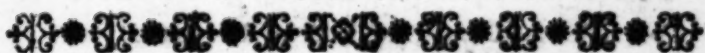
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## RELIGIOUS AND PRUDENTIAL


### M A X I M S.



#### P A R T I.

From the SACRED SCRIPTURES.

1  Remember now thy Creator in the days of thy youth.

2  Exercise thyself unto Godliness.

3 Seek first the kingdom of God and his righteousness.

4 Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be known unto God.

5 He that cometh unto God, must believe that he is, and that he is a rewarder of those that diligently seek him.

6 Thou shalt love the Lord thy God with all thine heart.

B

7 Be

7 Be in the fear of the Lord all the day long.

8 Fear God and keep his Commandments.

9 Blessed is the man who trusteth in the Lord and whose hope the Lord is.

10 Rejoice in the Lord ye Righteous.

11 Submit yourselves unto God.

12 Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

13 Repent and believe in the Lord Jesus Christ.

14 Grace be with all them that love the Lord Jesus Christ in sincerity.

15 Abide in Christ, and cast not away your Confidence which hath great recompence of reward.

16 Hold the Truth in Love.

17 Grieve not the Holy Spirit of God.

18 Forsake not the assembling of yourselves together.

19 Desire the sincere milk of the Word that ye may grow thereby.

20 Receive with meekness the ingrafted Word.

21 Be doers of the Word and not hearers only.

22 Enter into thy closet, and when thou

hast

hast shut thy door, pray to thy Father which is in secret.

23 Is any afflicted? let him pray: is any merry? let him sing psalms.

24 Be patient in tribulation.

25 Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with grace in your hearts to the Lord.

26 Remember the Sabbath-day to keep it holy.

27 Know them which labour among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake.

28 Young men be sober minded.

29 He hath shewed you what is good and what the Lord your God requireth of you, to do justly, to love mercy, and to walk humbly with your God.

30 Be not conformed to this World.

31 Watch and pray that ye enter not into temptation.

32 Children obey your Parents; honour thy father and mother is the first commandment with promise.

33 A wise Son heareth his Father's In-



struction, but a Scornee heareth not rebuke.

34 Whoso robbeth his Father or his Mother, and saith it is no transgression, the same is the companion of a destroyer.

35 Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure darkness.

36 The eye that mocketh at his Father and despiseth to obey his Mother, the Ravens of the valley shall pluck it out and the young eagles shall eat it.

37 A wise Son maketh a glad Father but a foolish Son is the heaviness of his Mother.

38 Love the Brotherhood ; i. e. all Christians.

39 Fear the Lord and the King ; Fear God, honour the King.

40 Curse not the King no not in thy thought ; and curse not the Rich in thy Bed-chamber ; for a bird of the air shall carry the voice and that which hath wings shall tell the matter.

41 Servants be obedient to them which are your masters according to the flesh ; not with eye-service as men-pleasers but in singleness of heart fearing God.

42 Ye younger submit yourselves to the elder

elder ; yea all of you be subject one to another.

43 Mind not high things ; but condescend to men of low estate.

44 To the afflicted pity should be shewn.

45 Honour all men.

46 Do good to all as you have opportunity, but especially to them that are of the household of faith.

47 Edify one another.

48 It is a Sport to a fool to do mischief.

49 A man that hath ( or would have ) friends must shew himself friendly.

50 Let love be without dissimulation.

51 All things whatsoever you would that men should do unto you, do you also unto them.

52 If thine enemy hunger, feed him ; if he thirst give him drink.

53 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

54 A Friend loveth at all times.

55 A Brother is born for adversity.

56 Rejoice with them that do rejoice, and weep with them that weep.

57 If it be possible as much as in you

lies, live peaceably with all men.

58 The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

59 He that is soon angry dealeth foolishly.

60 Anger resteth in the bosom of fools; therefore let not the sun go down upon your wrath.

61 He that is slow to wrath is of great understanding, but he that is hasty of Spirit exalteth folly.

62 He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

63 He that hath no rule over his own spirit, is like a city broken down and without walls.

64 The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with.

65 A soft answer turneth away wrath, but grievous words stir up anger.

66 Be clothed with humility.

67 Only by Pride cometh contention.

68 He that covereth a transgression procureth love; but he that repeateth a matter separateth very friends.

69 A Brother offended is harder to be won

won than a strong city; and their contentions are like the bars of a castle.

70 Behold how good and pleasant it is for brethren to dwell together in unity.

71 Better is a dinner of herbs where love is than a stalled ox and hatred therewith.

72 Pride goeth before destruction, and a haughty spirit before a fall.

73 Trust in the Lord with all thine heart and lean not to thine own understanding.

74 He that trusteth to his own heart is a fool.

75 The lips of the righteous feed many.

76 Answer not a fool according to his folly.

77 In the multitude of Counsellors there is safety.

78 The wise in heart will receive commandment, but a prating fool shall fall.

79 To the Counsellors of Peace is Joy.

80 Be not wise in thine own eyes: Seest thou a man wise in his own conceit there is more hope of a fool than of him.

81 Reprove not a scorner lest he hate thee, rebuke a wise man and he will love thee.

82 He

82 He that rebuketh a man, shall afterwards find more favour than he that flattereth with the tongue.

83 He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy.

84 A Whisperer separateth Friends.

85 Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

86 Whoso loveth Instruction loveth knowledge, but he that hateth reproof is brutish.

87 When Sinners entice thee consent thou not.

88 He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

89 Meddle not with them that are given to change.

90 A Proud Look, a lying Tongue, and hands that shed innocent blood the Lord hateth.

91 Lying Lips are an abomination to the Lord.

92 Putting away Lying speak every man truth with his neighbour.

93 Fools make a mock at sin.

94 The triumphing of the wicked is short.

95 The



95 The path of the Just is as the shining light that shineth more and more unto the perfect day.

96 The memory of the Just is blessed, but the name of the wicked shall rot.

97 The end of mirth is heaviness.

98 It is better to go to the house of Mourning than to the house of Feasting for that is the end of all men and the living will lay it to heart.

99 In the time of adversity consider.

100 By the sadness of the countenance the heart is made better.

101 He that loveth pleasure shall be a poor man, and he that loveth wine and oyl shall not be rich.

102 Look not upon the wine when it is red, when it gives it's colour in the glass, when it moves itself aright; at the last it biteth like a serpent and stingeth like an adder.

103 The Drunkard and Glutton shall come to poverty.

104 The slothful man saith there is a lion in the way, a lion in the streets, he hideth his hand in his bosom and it grieveth him to bring it again to his mouth.

105 He that is slothful in his work is brother to him that is a great waster.

106 The

106 The Sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing.

107 Go to the Ant thou Sluggard, consider her ways and be wise.

108 He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

109 The hand of the diligent shall bear rule, but the slothful hand shall be under tribute.

110 Love not sleep lest thou come to poverty.

111 He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough.

112 Be not slothful in business; fervent in Spirit serving the Lord.

113 Honour the Lord with thy substance and with the first fruits of all thine increase.

114 Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive: He that giveth to the Poor lendeth to the Lord.

115 Envy thou not the Oppressor and chuse none of his ways.

116 Divers weights are an abomination

to the Lord; and a false ballance is not good.

117 If Riches increase set not thy heart upon them.

118 Envy not the prosperity of the wicked.

119 Seek not great things.

120 What shall it profit thee to gain the whole world and lose thine own Soul? or what wouldst thou give in exchange for thy Soul?

121 Better is a little with righteousness than great revenues without right.

122 Better is a little with the fear of the Lord than great Treasure and Trouble therewith.

123 A good name is rather to be chosen than great riches.

124 He that diggeth a Pit shall fall into it, and he that breaketh a hedge a serpent shall bite him.

125 Give me neither poverty nor riches, feed me with food convenient for me.

126 The righteous is more excellent than his neighbour.

127 Righteousness exalteth a Nation, but sin is a reproach to any people.

128 The sacrifice of the wicked is an

abomination to the Lord, but the Prayer of the upright is his delight.

129 The fear of man bringeth a snare.

130 He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.

131 The wicked flee when no man pursueth, but the righteous are bold as a lion.

132 It is not good to have respect of persons in judgement.

133 Owe no man any thing but to love one another.

134 Give none offence.

135 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

136 Strive not with a man without cause, if he has done thee no harm.

137 In the multitude of words there wanteth not sin, but he that refraineth his lips is wise.

138 Even a fool when he holdeth his peace is counted wise ; and he that shutteth his lips is esteemed a man of understanding.

139 Be not children in understanding, tossed to and fro with every wind of doctrine

trine : In malice be ye children, but in understanding be men.

140 Be wise as serpents and harmless as doves.

141 A prudent man foreseeth the evil and hideth himself ; but the simple pass on and are punished.

142 Examine yourselves—know ye not yourselves !

143 Ponder the path of thy feet : look well to thy goings.

144 Keep thy heart with all diligence for out of it are the issues of life.

145 Let him that thinketh he standeth take heed lest he fall.

146 Prove all things ; hold fast that which is good.

147 The simple believeth every word but the prudent man looketh well to his going.

148 Make no friendship with an angry man.

149 He that passing by, meddleth with strife that belongeth not to him, is like one that taketh a dog by the ears.

150 He that is surety for a stranger shall smart for it ; but he that hateth suretiship is sure.

151 Whoso boasteth himself of a false gift



gift is like clouds and wind without rain.

152 Thine own friend and thy father's friend forsake not.

153 Let another man praise thee and not thine own mouth, a stranger and not thine own lips.

154 Whoso mocketh the Poor reproacheth his Maker, and he that is glad at calamities shall not be unpunished.

155 The merciful man doeth good to his own Soul ; but he that is cruel troubleth his own flesh.

156 Bear one another's burdens.

157 Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

158 There is a way which seemeth right unto a man but the end thereof are the ways of death.

159 Whatever thy hand finds to do, do it with thy might for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

160 Walk circumspectly, not as fools

but

but as wise, redeeming the time because the days are evil.

161 Boast not thyself of t'morrow; for thou knowest not what a day may bring forth.

162 Pass the time of your sojourning here in fear.

163 Love not the World nor the things of the World.

164 Flee youthful lusts.

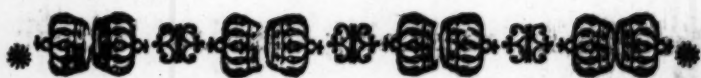
165 Set your affections on things above.

166 In all thy ways acknowledge God, and he shall direct thy paths.

167 Wherewithal shall a young man cleanse his way? by taking heed thereto according to the word of God.

168 Search the Scriptures; in them are the words of eternal life.





## PART II.



### SAYINGS of WISE MEN,

COLLECTED FROM

### OTHER WRITINGS.

- 1 **I**F you forget God when you  
**Q**U are young, God may forget  
**E**U you when you are old.
- 2 Make religion your business and it  
will then be your delight.
- 3 If it cost something to be religious,  
it will cost more not to be so.
- 4 Be lively but not light, solid but not  
sad.
- 5 Keep the body in subjection to the  
soul, and both in subjection to God.
- 6 If sinners hearts are not changed for  
the

the better their condition will be changed for the worse.

7 Delays are dangerous.

8 No gains without pains.

9 Never too old to learn.

10 Be submissive to your superiors, friendly to your equals, condescending to your inferiors, generous to your enemies and good to all.

11 If you can say no good say no ill of your neighbour.

12 Help not merely in word but in deed.

13 A Tree often removed bears no fruit.

14 Bless God for what you have, and trust God for what you want.

15 They that deserve nothing should be content with any thing.

16 Fair and softly goes far in a day.

17 What pleaseth God should please us.

18 Do as you would be done by.

19 To have a portion in the world is a mercy, to have the world for a portion is a misery.

20 If you must spend one way spare another.

21 Counsel with caution; few are

22      S A Y I N G S.

thanked for advice which they are forward to give.

22 When affecting to be secret take care to be civil.

23 Never accuse others to excuse thyself.

24 Do not hastily believe that every flattering compliment proceeds from real esteem or affection.

25 Never wish to affrighten any for thy sport; some never recover a sudden surprize as long as they live.

26 Every man's vanity ought to be his greatest shame, and every man's folly his greatest secret.

27 Stand in awe of thine own conscience.

28 Directly contradict none, except such as deal in bold and groundless assertions.

29 If you would preserve friendship, be neither too often nor too long with your friend.

30 Be not eager to receive favours that you never intend or may never be able to return.

31 Beware of strangers; and behave with caution and reserve in mixt companies.



- 32 One may learn even from an enemy.
- 33 Fools may sometimes teach the wise.
- 34 Two heads are better than one.
- 35 Contend not for trifles either of opinion or of right.
- 36 Too much familiarity breeds contempt.
- 37 Such as do nothing are always in the way of mischief.
- 38 Out of debt out of danger.
- 39 Save a thief from hanging and he will cut your throat.
- 40 Frost and fraud have foul ends.
- 41 Those who put off repentance to another day have a day more to repent of, and a day less to repent in.
- 42 They are best that yield first.
- 43 If you would have no enemies be an enemy to nobody.
- 44 Every one is best in his own profession.
- 45 A friend in need is a friend indeed.
- 46 When the steed is stolen you shut the stable door,
- 47 Never throw the helve after the hatchet.
- 48 Scorn affronts ; let dogs bark, and asses kick.

49 If you give a Jest be willing to take one.

50 Value thy conscience more than thy gold.

51 Commit no business, nor secret of importance to a jester.

52 Promise little and do much.

53 Take heed of being caught by fair words.

54 Suppose all hearers enemies when thou dispraifest any.

55 Learn how both to receive and to refuse a favour.

56 If you would borrow any thing a second time, use it well the first and return it speedily.

57 Censure not persons or principles before strangers, or in mixt company.

58 If you would raise a fortune or a character set early about it.

59 Prefer the private approbation of the wise and good to the public acclamations of the multitude.

60 Do not overload gratitude; some have lost friends by heaping up favours upon them which they were unable to return.

61 Little reading and much thinking,  
little speaking and much hearing is the  
best

best way to improve in knowledge.

62 Custom is the plague of wise men, and the idol of fools.

63 One good turn deserves another.

64 The extremity of right is the extremity of wrong.

65 By taking revenge a man is but even with his enemy, but he is superior in returning good for evil.

66 He that will be angry for any thing will be angry for nothing.

67 Many a little makes a mickle; *i. e.* much.

68 Avoid small expences and imprudences.

69 The master's eye makes the horse fat.

70 'Tis fruition and not possession that makes us happy.

71 One man's meat is another man's poison.

72 One scab'd sheep infects a whole flock.

73 He is a slave to the greatest slave who serves none but himself.

74 Enough is as good as a feast.

75 The Prodigal robs his heir, the miser robs himself.

76 As you are never sure of an hour,  
never squander away a minute.

77 Never wish a thing done, but do it.

78 Have nothing to do with Friend's  
Enemies.

79 Lay up while young, and you will  
find it when old.

80 Better give one Shilling than lend  
and lose twenty.

81 Commend not your own things.

82 Love your friend, but look to your-  
self.

83 When thou hast no observers be a-  
fraid of thyself; that which you are a-  
fraid to do before men be afraid to think  
of before God.

84 Let not a fool play with you in the  
house, lest he play with you in the market.

85 Visit your Relations but live not too  
near them.

86 If you would break a Conspiracy,  
endeavour to divide the Conspirators.

87 Nothing is graceful that is not natu-  
ral.

88 He that keeps gamblers company  
may decide a debate by a wager.

89 Never listen at doors or windows;  
never ask a man what it is he car-

ries

ries covered ; never peep behind a curtain, nor look into other men's books or papers.

90 Remember there is a witness every where.

91 Be prudent but not crafty.

92 Tell not thy secrets to thy servant, lest he become thy master.

93 Make other men's shipwrecks thy sea marks.

94 If thou would'st have it done, do it, if not, send.

95 Think not to reap in seed's time, or sow in harvest.

96 Love thy friend with all his faults, none are without imperfections.

97 Believe not all thou hearest, nor speak all thou believest.

98 Say little of persons that you can neither commend without envy, nor dispraise without danger.

99 Never marry without love, nor love without reason.

100 Make no enemies : he is insignificant indeed that can do thee no harm.

101 Speak not usually of characters, either bad or good, in superlatives.

102 If you marry in haste you may repent at leisure.

103 There



103 There is a time when thou mayest say nothing, and a time when thou mayest say something, but there never will be a time when thou should'st say all things.

104 Speak of thyself seldom and always with great caution and modesty.

105 He that will always feed on dainties must often be at the mercy of the market.

106 It would be a sin against hospitality when you open your doors to your friend to shut your countenance.

107 He that pretends to more knowledge than he has, will soon be suspected of having less.

108 Study men as well as books.

109 Excessive privacy and constant retirement are apt to make men out of humour with others and too fond of themselves.

110 He that instructs one that thinks himself wise enough, has a fool to his scholar: He that thinks himself wise enough to instruct himself, has a fool for his master.

111 Use not, needlessly, learned or hard words: He that affects to be thought learned is like to be accounted a fool.

112 Avoid low, unmeaning and vulgar phrases which would make you despised.

113 Make

- 113 Make no Comparisons.
- 114 That which you acquire unjustly,  
like a barbed arrow, will wound you as it  
enters, and still more when it is torn back  
again with violence.
- 115 Better solicit a favour in person,  
than either by letter or by proxy.
- 116 Neither seek nor despise a good  
name.
- 117 Make hay while the sun shines.
- 118 One bird in the hand is better than  
two in the bush.
- 119 A penny saved is a penny got.
- 120 Quick at meat quick at work.
- 121 Keep your shop and your shop  
will keep you.
- 122 It is too late to save at the bottom.
- 123 Take time by the forelock, it is  
bald behind.
- 124 Never refuse a good offer.
- 125 Be true to thy friend and a secret.
- 126 One often repents of saying too  
much, but seldom of saying too little.
- 127 When the wine is in the wit is out.
- 128 Be merry and wise.
- 129 By suffering we may often avoid  
sinning, but by sinning we can never a-  
void suffering.
- 130 All is not gold that glitters.
- D
- 131 Much

131 Much money, much care.

132 Honesty is the best policy.

133 The receiver is as bad as the thief.

134 He is rich who craves nothing.

135 Look high and fall into a pit.

136 Half a loaf is better than no bread.

137 Be not troublesome to thy friends.

138 Make appointments with the strictest caution, and observe them with the most exact punctuality.

139 The joking of wits, like the play of puppies, often ends in snarling.

140 Neither look out far for troubles nor be entirely unprovided for them.

141 Suspect extraordinary and groundless civilities.

142 Be frugal of your time, but not at the expence of your health.

143 Never marry without the full consent both of your intended companion's friends and your own.

144 Imagine not your place below you lest you sink below it.

145 Be cautious of recommending with thy tongue much more with thy pen.

146 Let God govern the world ; and the King the nation ; mind thou thine own business.

147 Wise men say of hurtful and use-  
less friendships, that it is better to unstitch  
them than to tear them to pieces.

148 Be not fond of publishing thine  
own defects and uneasinesses, lest the  
world despise rather than pity thee.

149 Give advice when ask'd --- not be-  
fore.

150 Forget your own good deeds but  
not another's.

151 Believe not every rumour.

152 The best mirrour is an old friend.

153 Never put a sword into the hand of  
a mad man.

154 Do not spur a free horse.

155 That penny is well spent that saves  
a groat.

156 The early bird catches the worm.

157 Once well done is twice done.

158 Where too many irons are in the  
fire, some of them will either cool or burn.

159 He that meddles with thorns must  
expect to prick his fingers.

160 Never wade in unknown waters.

161 Tell money after your own father.

162 Even reckonings make long friends.

163 When thy neighbour's house is on  
fire, beware of thine own.

164 A cheap bargain is a pick-pocket.

165 One swallow is no proof of a summer.

166 Shew not your purse if you don't want to part with it.

167 Be not a judge among friends.

168 Nothing is more precious than a vow.

169 He is mad who laughs at mischief.

170 Pursue not a victory too far.

171 Wish not to be great men's counsellors.

172 Close thine ear against those that open their mouths against others.

173 Never make one of a party that is disposed either to laugh or whisper in company.

174 Affect not to tell very strange things, though true: if they excite admiration for a moment they will hurt your credit in the end.

175 Rather suffer wrong than enter into a law-suit: the first loss is generally the best.

176 Suspect a tale-bearer, and never trust him with thy secrets: he is fond of entertaining thee with another's: no wise man will put good liquor into a leaky vessel.



178 An ostentatious almoner seems afraid to trust God with a few pence without many witnesses.

179 They that on glorious ancestors enlarge,

Produce their debt instead of a discharge.

180 In giving let your object be the necessitous and deserving---your end, their advantage not your own praise---and your guide, your circumstances and exigencies.

181 Proffered ware is little worth.

182 Fools build houses, and wise men live in them.

183 No rose without a thorn.

184 Every man's faults are not written in his forehead.

185 Neither believe rashly nor reject obstinately.

186 Charity begins at home.

187 Cleanliness is both decent and advantageous.

188 He that excuses a fault in himself once commits it twice.

189 The second blow makes the fray.

190 Use soft words and hard arguments.

191 Prayers and provender hinder nothing on a journey.

D 3.

192 Hearken

192 Hearken to the warnings of conscience if you would not feel it's wounds.

193 It is wrong to wish for death, and worse to have occasion to fear it.

194 Danger made light of, comes the sooner.

195 He that does not care what others say of him will soon not care what he does himself.

196 Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

197 For every thing you buy or sell, lett or hire, make an exact bargain at first; and be not put off to an hereafter by one that says to you "we shan't disagree about trifles."

198 Rather pay wages to a servant, than accept the offered help of occasional attendants---such are never paid.

199 Do not seem, in conversation, to hearken to thyself; but aim to speak merely for the entertainment and benefit of others.

200 Worldly joy ends in sorrow, godly sorrow ends in joy.

201 He will not want time for his duty that does not want a heart for it.

202 Hear thy own summons in the toll of thy neighbour's funeral bell.

203 Set a proper value on thyself, and thou wilt be esteemed by others.

204 Hear and think twice before you speak once.

205 Praise no man too liberally before his face, nor censure any man severely behind his back.

206 Better bring thy mind to thy condition, than have thy condition brought to thy mind.

207 Search others for their virtues, thyself for thy vices.

208 A little wrong done to another is a great wrong done to ourselves.

209 'Tis better to reconcile an enemy than to conquer him.

210 Reprove not in anger.

211 When ill reports are spread of you live so as that nobody may believe them.

212 Our remembering an injury often does us more hurt than receiving it.

213 He that fights a duel is in danger of hurrying himself into eternity under the guilt of his antagonist's blood and his own.

214 The self-murderer ends his days in an act of abominable iniquity which he can never repent of.

215 To

215 To endure present evils with patience, and wait for expected good with long-suffering, is, equally the part of the Christian and the Hero.

216 Those evils would break a proud man's heart that would not break an humble Christian's sleep.

217 He that lays out for God lays up for himself.

218 That which we make an idol of will be a cross if not a curse.

219 He that accustoms himself to buy superfluities, may e'er long be obliged to sell his necessities.

220 Lust is never satisfied.

221 An intemperate patient makes a cruel doctor.

222 Prepare for sickness in health, and for old age in youth.

223 Prosperity procures friends, but adversity tries them.

224 When pride rides on the saddle, mischief and shame sit upon the crupper.

225 He that hath zeal without prudence, is like a ship in full sail without ballast, liable to be overset or dash'd in pieces against the rocks by every wind.

226 To humble a proud man you must take no notice of him.

227. If

227 If money be not thy servant it will be thy master.

228 Few envy the merits of others that have any of their own.

229 Passion is a sort of fever in the mind which always leaves us weaker than it found us.

230 A man's strongest passion is generally his weaker side.

231 They that laugh at every thing, and they that fret at every thing are fools-alike.

232 To be covetous of applause is a weakness; and self conceit is the ordinary attendant of ignorance.

233 Fine sense, and exalted sense are not half so useful as common sense.

234 Religious controversies often bring religion itself into controversy.

235 If you can live free from want and have wherewithal to do good, care for no more; the rest is but vanity.

236 Seek not for a friend in a palace nor try a friend at a feast.

237 We need faithful friends or severe enemies.

238 Hearts may agree though heads differ.

239 True politeness is equally remote from



from an insipid complaisance and a low familiarity.

240 Better say nothing than nothing to the purpose.

241 Great Talkers discharge too thick to take good aim.

242 To one you find full of questions it is best to make no answer at all.

243 He is a frothy and foolish wit who will rather lose his friend than his jest.

244 Truth and honesty have no need of loud protestations.

245 He that can reply calmly to an angry man will be too hard for him.

246 Men may be pleased with a jester but will never esteem him.

247 He that makes himself the common jester of the company has but just wit enough to be a fool.

248 Gratitude is a duty that none can be excused from because it is always at our own disposal.

249 It is as difficult to preserve fame as it was at first to acquire it.

250 Know thyself and no flatterer can deceive thee.

251 Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

252 He

252 He that gets an estate will keep it better than he that finds it.

253 The luxurious live to eat and drink; but the wise and temperate eat and drink to live.

254 Pleasures while they flatter a man sting him to death.

255 Gaming, like a quicksand, swallows up a man in a moment.

256 Tricks and treachery are the practice of fools who have not sense enough to be honest.

257 It were base first to raise a confidence and then deceive it.

258 By others faults wise men correct their own.

259 That seldom remains a secret which is made known to three.

260 One good head is equal to many hands.

261 Nothing violent is of long continuance.

262 He that scoffs at the crooked had need go very upright himself.

263 To own yourself in an error is to shew that you are wiser than you was.

264 Those who are very fond of knowing secrets are generally as fond of telling them.

He that

265 He that would have his business well done must either do it himself or see the doing it.

266 Attack such with caution as have no means of escape.

267 All fools are not knaves but all knaves are fools.

268 That should be well considered of before hand which is to be done once for all.

269 Do nothing to day that you will repent of t'morrow.

270 'n the morning think what you have to do in the day, and in the evening what you have done.

271 Rise from table with an appetite and you will not be like to sit down without one.

272 Beware of a reconciled enemy and an untried friend.

273 He that will take no advice but be always his own counsellor, is sure to have a fool often for his client.

274 No man can be provident of his time that is not prudent in the choice of his company.

275 T'day alone is our's; we are dead to yesterday, and are not yet born to the morrow.

He that

275 He that follows his recreation when he should be minding his business, is like, in a little time to have no business to follow.

276 A wise and good man is never less alone than when alone.

277 No man has true sense who is immoral.

278 He who makes an idol of his interest will make a martyr of his integrity.

279 Nothing in the world is worth being a knave for.

280 The loss of reason is less deplorable than the total depravation of it.

281 Religion is the best armour but a bad cloak.

282 Make no jest of things serious.

283 Persecution is no argument to persuade, nor is violence the way to conversion.

284 Greatness may procure a man a tomb, but goodness alone can deserve an epitaph.

285 If you would be little in temptation, be much in prayer.

286 It is safer to be humble with one talent than to be proud with ten.

N. B. *The following are taken ( with some little variations ) from Ecclesiasticus in the Apocrypha.*

287 Speak, young man, if there be need of thee, and yet scarcely when thou art even twice asked ; let thy speech be short ; and be as one that knoweth and yet holdeth his tongue ; especially when before great men and the ancient.

288 There is a shame which bringeth sin, and there is a shame which is glory and grace.

289 Be in peace with many, nevertheless have but one counsellor of a thousand.

290 Be not as a lion in thy house nor frantic among thy servants.

291 Hast thou cattle ? have an eye to them : and if they be for thy profit keep them with thee.

292 Blame not before thou hast examined the truth ; understand first and then rebuke.

293 Pride was not made for man, nor furious anger for any one that is born of a woman.

294 Be not slow to visit the sick, for that shall make thee to be beloved.

295 Blemish not thy good deeds, neither



ther use uncomfortable words when thou givest any thing; after thou hast given any thing upbraid not.

296 Be not a beggar by banquetting upon borrowing when thou hast nothing in thy purse.

297 To slip with the foot is better than to make a slip with the tongue.

298 The swearer and he that nameth God continually shall not be faultless; he shall be filled with iniquity, and the plague shall never depart from his house.

299 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

300 Whoso discovereth secrets loseth his credit, and shall never find a friend to his need.

301 Better reprove than indulge anger secretly---But rebuke not thy neighbour at the wine, despise him not in his mirth, neither urge him to drink.

302 When at a feast eat as becometh a man, and be not insatiable lest thou offend.

303 Let reason go before every enterprize, and counsel before every action.

304 Whoso regardeth dreams is like

him that catcheth at a shadow and followeth after the wind.

305 Deliver all things in number and weight, and put all in writing that thou givest out or receivest in.

306 It is not for parents to give unto their children power over them, while they live, lest it repent them and they intreat afterwards for the same; better is it that children should seek to their parents than that parents should stand to their courtesy.

307 Help thy father in his age, and grieve him not as long as he liveth; if his understanding fail have patience with him, and despise him not when thou art in thy full strength.

308 Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.



*A Translation of a Greek Epigram on the  
Seven Wise Men of Greece; expressing  
their Names, Places of Abode, and distin-  
guishing Maxims.*

**T**HE seven wise men their country too,  
And sayings I will name :  
“ Fly furetifhip ” grave THALES spoke,  
Who from Miletus came.  
Thus Lindian CLEOBULUS calls  
“ Observe the golden mean : ”  
“ Avoid excefs ” faid PITTACUS,  
Who dwelt at Mitylene.  
Sage CHILO who at Sparta liv’d,  
Bids “ Learn thyfelf to know ; ”  
Corinthian PERIANDER warns,  
“ To wrath be very flow. ”  
Old BIAS of Priené taught,  
That “ few are truly wife : ”  
“ Confider well your latter end, ”  
Athenian SOLON cries.



(2)

A  
S E R M O N  
T O  
Y O U N G P E R S O N S,  
O N  
P R O V E R B S ix. 12.



SEYMOUR

YOUNG PERSONS

ON

PROVERBS

PROVERBS, ix. 12. *former part.*

IF THOU BE WISE THOU SHALT BE  
WISE FOR THYSELF.

*It is added,*

BUT IF THOU SCORNEST THOU ALONE  
SHALT BEAR IT.

**T**HERE was much in the character of Solomon to recommend his writings to the study and regard of Young Persons. He knew their dangers, understood their true interest, and felt for them with great tenderness; Was very capable of communicating his instructions in an entertaining and useful manner, and appeared not only willing but desirous that succeeding generations might avail themselves of every advantage which his uncommon talents, experience and application had afforded him. All that he has written therefore well deserves their attentive perusal. His instructions are indeed important to persons in all stations and a-

ges. But he tells us in his introduction to these Proverbs, that they were more immediately intended “to give to the Young Man knowledge and discretion.” To such many of them are addressed, and they are all calculated for their instruction, encouragement, or caution. There is much for these several purposes in the short paragraph before us. It is part of an address directed by WISDOM to the sons of men: and expresses the language of the God of Wisdom, of him who is called “The Wisdom of God:” A language similar to that in chap. i. v. 24—33 and chap. viii. v. 32—36. Let me now intreat each of you, my young friends, to attend to this as the sentiment of a pious and tender parent’s heart addressed to each of you. “Know I beseech thee my beloved child and ever remember this important truth that “if thou art wise, thou shalt be wise for thyself.” Observe,

I. The nature of that wisdom which Solomon recommended to young persons.

II. The manner in which he expressed his concern for them—And

III. The

III. The interesting truth urged by him in the text to enforce his recommendation;

I. I shall endeavour, to give you a short account of that wisdom which Solomon recommended, and which all who wish you well would recommend to you.

It is, in general, that which will enable you to discern things that differ—which will dispose you to refuse the evil and chuse the good—and to pursue the best ends by the most proper and effectual means.

You are not, I trust altogether ignorant of those ends which are most excellent in themselves, best suited to your nature as intelligent and immortal creatures, and upon obtaining which your happiness as such must depend. You well know that you have souls capable of intellectual and moral actions and enjoyments; souls that must live for ever: and cannot therefore but think and acknowledge, if you think at all, that the happiness most worthy of your pursuit is that which will fill the desires of your capacious minds, and which  
with

with them, will be ever growing to immortality. Such is that alone which flows from God, and centres in him. That happiness which arises from a good hope through grace of eternal life, and the heart-felt consciousness of being, in some degree made partakers of the divine nature. You will be truly wise if you press ardently and constantly towards this mark, and conduct yourselves in a manner suited to your character and expectations by the way.

The wisdom of the world fools may acquire and be fools still. Seek it not; It is foolishness with God; and it has proved so in its consequences to many of the children of men.

Yet there is a knowledge of the world which will be highly ornamental and long useful to you; and the want of which would expose you to many evils: that therefore, if you are wise or desire to be so, you will, in early life, endeavour to obtain: and, together with that, such an acquaintance with the arts and sciences as your capacities and circumstances will admit, and your station in life may require.—

Study



Study likewise that wisdom that may render you an ornament to every connection, and a blessing to all around you.—that which will teach you when to speak and when to be silent:—how to advise others in difficulties, and, to act a becoming part in them yourselves: by what means you may most effectually shun the snares of your age, sex, condition, temper and station in life whatever they may be, and to improve the advantages they afford you for getting and doing good.

Above all we wish you wise unto Salvation.—wise to discern the evil of sin; the danger and deformity of all sins, and the peculiar iniquity of your own. This is one of the first lessons which this wisdom teaches. And next to this it is of no small importance to your safety and peace to be able to say with the apostle Paul we are not ignorant of Satan's devices: that you should be able to see through the flattering appearances of sensual pleasure and worldly gain, to detect the artifices of wicked and deceitful men, and resolutely to flee youthful lusts here, as you wish to be delivered from the wrath to come.

“ The prudent man foreseeth the evil,  
F “ and

“and hideth himself, while the simple  
“pass on and are punished.”

Know, moreover, that if thus truly wise you will discern the excellency of the gospel, and embrace it with a grateful heart as the wisdom of God. Convinced of your pollution and guilt you will confide alone in that grace which he has therein manifested through his dear son, and rejoice exceedingly in it. Yea you will count all things but loss for the excellency of the knowledge of Christ Jesus your Lord; and most gladly take his yoke upon you as easy, and bear his burden as light.—Yes, my beloved youth, if thou art wise for the soul and eternity, (and he is a fool indeed that is not) if thou apply thine heart unto wisdom thou wilt consecrate that heart to Jesus; turn his enemies out as thine, and with all loyal love and zeal set him upon the throne there.—A good understanding have all they that keep his commandments. They thereby make it manifest that they have. That they have that heavenly wisdom which is “first pure, then peaceable, gentle, easy  
“to be intreated, full of mercy and good

fruits

“fruits, without partiality, and without  
“hypocrisy.” \*

May you, like the Virgin's son of Nazareth, while you are growing in stature, and ever after that period, be “growing  
“in this wisdom and in favour both with  
“God and man !” Be daily more and more superior to every temptation from without, and every evil disposition within ; and be improving and abounding continually in every christian grace as well as every moral duty and virtue ! And at the same time, from a becoming sense of the imperfection of your own knowledge and goodness, be ever, not only willing to be taught, but desirous of instruction, and thankful to all who may impart it to you ; and after making distinguished improvements in this divine science, be ready to acknowledge with humility and gratitude, that it is, “by the grace of God you are  
“what you are. “When Pride cometh

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\* For the more particular acts and evidences of this wisdom, you are referred to the preceding collection of Religious and Prudential Maxims.

“there cometh shame, but with the low-  
ly is wisdom.” Observe,

II. The manner in which Solomon recommends this wisdom in our text. “If thou be wise.” These, as I hinted above, seem like the words of a thoughtful pious parent uttered over a beloved child. I shall illustrate and address them as such to each of you. And,

I. Our author expresses himself in such terms as plainly intimate that this was what he most earnestly wished. David asked for Solomon, and he sought, as a blessing of the first importance to himself, a wise and an understanding heart. There are those whose chief concern for their children is that they may be rich and great; but all who are wise to discern your best interest, and have hearts to feel affectionately for you, will seek first for you as they do for themselves, the kingdom of God and his righteousness; and if they are so happy as to succeed in this their request on your behalf they know that you will want no good thing.

Constrained by this paternal affection,  
they

they frequently and fervently intreat the great Father of lights and mercies to bestow this inestimable blessing upon you: hence, they endeavour to furnish you with the means of obtaining it; for this purpose they put the Word of God into your hands, which is able to make you wise unto salvation through faith in Christ Jesus: they engage your attendance upon those ordinances which the supreme Head of the Christian Church has instituted for the edification of all it's members; and endeavour, as much as possible, to keep you out of the company of fools and the paths of folly. And, as farther expressive of this their concern for you, they frequently remind you of the excellency of this wisdom, and inculcate upon you an early and governing regard to it by all the weighty motives with which observation, experience, or the sacred Scriptures have furnished them. No labour so hard but the pious and tender parent would submit to it, nothing that he possesses too dear to part with, to secure this valuable inheritance to his beloved offspring. Thus Solomon expressed his concern for the rising generation—



“Oh that they were wise !” And have you not remarked

2. That he intimates in our text a painful anxiety concerning them. This pious prince had observed among the youths more than here and there a young man void of understanding, and therefore though he most earnestly wished to see every young person thus truly wise, he could not but fear for others, for each. You may perhaps wonder that he should. But his apprehensions were not, nor are those of their thoughtful friends now, altogether without reason. The world into which they are rising up is full of ignorance and snares—they are inexperienced and often thoughtless and rash—credible testimony and certain facts assure them, that the children of men are all the degenerate offspring of apostate parents—Their moral powers are weak—Their understanding darkened—Their imagination wild—Their appetites and passions strong and often unruly—and their will perverse. If so there certainly was, and is now, reason to fear. And that fear, to every thoughtful friend, and especially to every affectionate relative must be distressing.

As

As the rising generation are wise or foolish, they will prove an ornament or a disgrace to their families, the occasions of great joy or sorrow to those who are most tenderly concerned for them, a blessing or a curse to society in general and especially to the Church of God, and will be happy or miserable themselves both here and hereafter. And is it doubtful to those who interest themselves in your welfare whether you are heirs of God, or children of the devil! whether you are in the way that leads to eternal life, or in the road to everlasting destruction? Have they reason to fear the worst? no wonder that their anxiety is painful and alarming.—If they have any support or relief under such apprehensions it is from considering that, as you may observe,

3. Our author's language implies, the case is not entirely hopeless. "If thou be wise." Possibly thou mayest. Though many young persons have set at nought divine counsels, some have received the instruction of wisdom. In here and there an instance the son of a stranger has joined himself to the Lord. And if a firr tree has come up instead of the thorn, and instead

stead of the brier a myrtle, may there not be hope concerning those branches which have sprung from the root of a good olive? The children of pious parents. Children with and for whom many prayers have been offered up to the God of their fathers both in private and public—who have had line upon line and precept upon precept—whose minds have appeared in early life open to instruction, and often tenderly impressible—who have been kept out of the way of those snares which have proved fatal to many others, and have seen in their friends around them, how they ought to walk in order to please God.—Shall we despair of these, upon whom, as the seed of his servants, the Father of Mercies has engaged to pour out his spirit and his blessing; and towards whom, as his beloved lambs, the condescending and compassionate regards of the great shepherd of the sheep are promised, for whom he has expressed the tenderest affection himself, and bespoke the peculiar care and good will of his servants. Thus encouraged we may say this at least concerning our Youth “Who can tell” “but they may be wise.” Under the influence of these reviving considerations  
let

let us pray for them, pray in faith, plead the promises of the covenant, and train them up in the way in which they should go ; hoping that, if they are kept in it while young, when they are old they will not depart from it.—And farther to secure this great end let us bespeak their attention to

III. The motive which is here urged by Solomon to enforce his recommendation. “If thou be wise thou shalt be wise for thyself :” nor for thyself alone : it may be hoped that then many will be the better for thee. It will most certainly afford solid satisfaction and delight to the minister of Christ who is watching for thy soul as one that must give an account. Such have no greater joy than to see their children walking in the truth. Other considerations might, and indeed are elsewhere suggested by this writer to bespeak a serious regard in early life to his important instructions, particularly the tender affection with which parents interest themselves in the happiness of their offspring, and the abundant satisfaction and delight which it affords such as fear God themselves, to see them thus truly wise,  
see

see Chap. xxiii. 15 and 25 verses. " My  
" son if thine heart be wise, my heart  
" shall rejoice, even mine ; then thy fa-  
" ther and thy mother shall be glad, the  
" that bare thee shall rejoice. " A Child  
of an ingenuous disposition must feel an  
argument like that from the mouth of a  
parent. And, though it should seem a  
digression, give me leave, my young  
friends, to urge it upon each of you.  
Many an obliging expression of your pa-  
rents care and tenderness you probably re-  
ceived when you were insensible of the  
hand that fed and clothed you, and ut-  
terly incapable of providing for your-  
selves. And, if spared, they are still  
following you with an anxiety unknown  
but to the parent's heart. They are  
thoughtful for you for a long while yet to  
come : for the whole of your passage  
through life, and for your happiness be-  
yond the grave. It is not their only or  
their principal concern to send you into  
the world in easy and comfortable circum-  
stances ; but they long to be the instru-  
ments of forming you for God, for the  
enjoyment and remembrance of him, and a  
state of the highest intellectual and spiri-  
tual excellence and happiness, in which  
you



you may for ever shew forth his praise. This would add an unspeakable relish to every other enjoyment of their lives, and, like a rich cordial, cheer their drooping spirits under all the painful trials with which they may be exercised—This would enable them to leave you in the world with composure, it would soften their dying beds, and encourage them to commit you cheerfully into the hands of their Father as your Father, of their God as your God. Or, if called to follow you to an untimely grave, nothing could so soon dry up their falling tears, or sooth their hearts when almost overwhelmed within them. But know that a foolish son is a grief to his father, and bitterness to her that bare him. “Alas so many endeavours for my child’s good in vain and worse than in vain! so many fervent prayers for them seemingly unanswered! so many fond hopes and pleasing expectations disappointed!” But spare me, dear youth, the painful task of enlarging on a thought that I can scarce bear to mention—above all spare your tender friends the heart-rending trial. You cannot surely be insensible to such a consideration as this—But it is not the motive urged in our text.

That

That leads you to consider yourself as immediately interested in this matter. "If thou art wise thou shalt be wise for thyself." It has been remarked of many a young person "He is not so much any one's foe as his own. He is courteous and obliging in his behaviour to others, but unjust and cruel to himself." This such most certainly are as despise solid wisdom or neglect to cultivate it. "If thou scornest thou alone shalt bear it." Thy folly may wound many a heart, and force torrents of distress from many an eye: perhaps impoverish, or at least greatly embarrass thy best friends through life; and, e'er thou art aware, bring down their grey hairs, or their broken constitutions in more early life, with sorrow to the grave. But know, that the stroke will return upon thee, sooner or later with a violence more than proportioned to that with which it has fallen upon others.—I will however dismiss that thought for the present, to assure thee as I can with certainty and great pleasure, that if thou art wise, thou thyself wilt reap the benefit of it. This wisdom will be far from any disadvantage to you

1. In your worldly circumstances.—It must indeed be acknowledged that some eminently wise and good men have struggled with the inconveniences of poverty; yea the righteous have often suffered, in this respect, for righteousness sake; nor will it absolutely secure to any an abundance of wealth. But, if wise, a blessing will be upon what you have whether it be more or less. And a little that a righteous man hath, and hath with a blessing, is better than the abundance of many wicked; better than great treasures and trouble; than great revenues without right; and with a curse. Many rich men are miserable: and not a few have reduced themselves by their folly to a morsel of bread; while truth and honour, integrity, justice and benevolence secure esteem and credit, and often raise the dependent and necessitous to easy, and even affluent circumstances. You will always find this wisdom profitable to direct in those difficulties by which the foolish are embarrassed and ruined; and to enable you to escape others into which the rash youth is frequently involved. This will dispose you to avoid those unnecessary expences and indulgencies by which many impoverish

rish themselves and all in connection with them ; and prompt you to that activity and diligence, that steadiness and caution which in many instances make rich. But let it never be forgotten that the oracles of eternal truth have expressly declared that “ godliness is profitable to all things, having “ promise of the life that now is, as well as “ of that which is to come.” † Hence may you cheerfully hope that what you are hereby inclin’d to lay out for God, you shall, sooner or later, find you have been laying up for yourself : that which is given for the relief of his poor saints, or more immediately for the support and advancement of the redeemer’s interest far from being lost, will be returned in a time and way that shall be to your advantage. “ He “ that giveth to the poor shall not lack— “ Honour the Lord with thy substance, “ and with the first fruits of all thine increase ; so shall thy barns be filled with “ plenty, and thy presses shall burst out “ with new wine.” \*— It may likewise be urged, as a farther advantage to be expected from this wisdom, that

† 1 Tim. iv. 8, \* Prov. xxviii. 27—iii. 9, 10.

2. It will secure you respect and esteem among men—This writer says \* of a good name that it is better than precious ointment ; and of loving favour that it is rather to be chosen than silver and gold.' So those undoubtedly have thought who have engaged in the most laborious, expensive, and hazardous undertakings to acquire or preserve it. All must receive satisfaction from it when evidently the acknowledgment and reward of real excellence, and esteem it truly valuable as an introduction to usefulness. But the wise and good do not always obtain it: persons of distinguished worth are sometimes reproached because they are thereby raised above the multitude around them. Envy and malice open their mouths ; and load them, as they did long ago him whom they follow, with odious and abominable imputations for actions that are not only perfectly innocent but praise-worthy. And it will perhaps be often impossible to escape these malignant censures, or the trial of cruel mockings, unless by such a conformity to the world as would be a real and lasting reproach to the disciples of Jesus. Hence

\* Proverbs, chap. xxii. 1.



that saying of their Lord to such "Wo  
"unto you when all men speak well of  
"you." There are persons whose praise  
would be a disgrace, and whose reproach-  
es do credit to the sufferer. Yet our au-  
thor's remark \* is still true and worthy of  
regard. "The wise shall inherit glory,  
"but shame shall be the promotion of  
"fools." The most ignorant can discern  
the traces of solid wisdom, and even infi-  
dels and sinners often admire and esteem  
the character which they neglect to imitate.  
But whatever opinions such may entertain  
concerning you, if wise, you will be re-  
spected by all whose esteem and good word  
is an honour. All who fear God them-  
selves and love his son Jesus will think and  
speak of you with pleasure. Such will do  
their utmost to make you happy, and to  
promote your usefulness, they will give  
you counsel and encouragement in every  
difficulty, and commend you with a fra-  
ternal affection to the blessing of their and  
your heavenly father: but I must like-  
wise remind you, that wisdom hath in her  
right hand length of days, as well as in  
her left riches and honour:

\* Prov. chap. iii. 35

3. It will be subservient to your bodily health.—Not that it will absolutely secure the uninterrupted enjoyment of it.—Afflictions at times may be more profitable—and when they are, it will be your wisdom to submit to them, and even to be thankful to God for them. —But whether health or sickness or both attend you, all shall be in faithfulness, and work together for your good, if you are so wise as to love the Lord with your whole heart, and so happy as to be called according to his purpose. Health to such is desirable, not merely or chiefly for the purposes of their own enjoyment, but to enable them to serve God, and do good to their fellow creatures. And the more you desire it for those important purposes the more strictly should you adhere to the rules of this heavenly wisdom from your youth. You have probably seen or heard of many a blooming countenance that has been turned into a ghastly paleness by youthful intemperance and impurity: many a strong and vigorous constitution enfeebled and shattered: and many a life cut off at twenty or thirty that seemed to bid fair for threescore years and ten. Solomon made

the observation in his day \* "Fools die  
 "for want of wisdom : " And perhaps  
 it may be observed likewise that if any  
 such continue to old age they then possess  
 the iniquities of their youth in the many  
 weaknesses and pains with which their last  
 years are attended. On the other hand,  
 almost every one is convinced and acknow-  
 ledges that nothing tends more directly,  
 under the blessing of providence, to  
 strengthen and invigorate the whole ani-  
 mal frame than such a steady government  
 of the appetites, lusts and passions as di-  
 vine wisdom teaches, and that course of  
 moderation and industry to which it di-  
 rects. Hence this judicious observer of  
 men and things ( who has furnished us  
 with this subject ) bespeaks the young  
 person's practical regard to his sacred in-  
 structions as " being life unto those that  
 " find them and health unto all their  
 " flesh. " † It is a farther recommenda-  
 tion of this wisdom, that

4. It will tend to promote the peace of  
 your mind.— " Great peace have they, "  
 says holy David, in an address to the Fa-

\* Prov. chap. x. 21. † Prov. chap. iv. 22.

ther of lights, "Great peace have they  
 "that love thy law" A conscientious  
 and governing regard to it's sacred require-  
 ments will afford solid satisfaction both to  
 the young and the aged. But if you are  
 thus wise betimes the guilt and pollution  
 of many sins into which you might other-  
 wise fall will be prevented; and conse-  
 quently that pain which they inevitably oc-  
 casion either in the remorse of repentance  
 here, or the agonies of despair for ever  
 hereafter. Foolish ungodly sinners well  
 know the truth of that solemn declaration  
 of the Almighty by the prophet Isaiah †  
 "There is no peace, saith my God to the  
 "wicked." Whether they examine their  
 present character and state, reflect on their  
 past conduct, or look before them to their  
 end all is horror and anguish. And these  
 feelings and fears must be peculiarly pain-  
 ful to the old sinner who has to look back  
 upon a long life of folly and guilt, and for-  
 ward to aggravated condemnation, at a  
 season when he needs the best support as  
 being worn down by the cares and trou-  
 bles of life, and the infirmities of decay-  
 ing nature. As you desire consolation ei-

† Isaiah xlviii. 22. lviii. 21.

ther then or now, incline your ear and heart unto wisdom, and walk in the way of understanding, "Her ways are ways of pleasantness, and all her paths are peace." \* Therein you will be preserved from innumerable evils that disturb the peace of fools: from those hasty and hazardous projects, from those rash words and boisterous passions which render the sinner's mind like a troubled sea that cannot rest. The exercises of this wisdom in all it's branches are truly pleasant, every review of them will afford you solid satisfaction in seasons of distress; whether that distress arise from the chastisement of a righteous God, or the unjust and cruel treatment of wicked men. "This," said the apostle Paul of himself and his brethren, "This is our rejoicing the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world." † If you enter early upon this course, and persevere steadily in it, your joy will be more abundant. Hence you will have more satisfactory evidences of the sincerity and

\* Prov. iii. 17. † 2. Cor. i. 12.



power of your christian principles ; hereby you will become more superior to every disturber of your peace ; the lively affections of youth, placed on spiritual and divine objects, will afford you an entertainment which you could not expect if unacquainted with them till old age ; the most delightful graces of the christian are strengthened and improved by exercise ; and when flesh and heart fail will afford you a support and consolation which all the world could not give, and in which you will then have occasion to triumph as what neither the world itself nor the prospect of leaving it can take away.—And you ought undoubtedly to consider it as a recommendation of this wisdom, that

5. It will fit you for more extensive usefulness. This is indeed a necessary consequence of the happy effects of it before mentioned. That which tends to improve your circumstances, advance your reputation, add firmness and vigour to your animal frame, and administer tranquility to your mind, will both enable you to do good, and make it an enjoyment to you. Hence you will admire the beauty, as well as acknowledge the truth of that justly

ly celebrated and very favourite maxim of the son of man in it's utmost extent, "It is more blessed to give than to receive." Those first followers of Jesus entered into the spirit of their divine master who could say with pleasure "none of us liveth to himself." As you wish to experience it, enter early on wisdom's ways and persevere steadily in them. Every one who spends his days in sin and folly is not merely a cumberer of his lord's ground, but a curse likewise rather than a blessing to all with whom he is connected, and over whom he has any influence. And it is but little, very little that such can do for God or their fellow creatures who enter upon his service at the eleventh hour. Indeed those who begin early, live long, and act with the utmost diligence, propriety and zeal, do no more than their duty, and have reason to acknowledge that they are unprofitable servants. Yet while in sincerity and with humbleness of mind serving others, they are, in more respects than one, serving themselves. As one good turn deserves, so will it in general procure another. That Jesus whom they serve is not unfaithful to forget their work and labour of love. But, separate from  
all

all consideration of reward hereafter it is enough to know that their labour in the Lord is not, cannot be, in vain here. And while the word of God encourages them to hope that it will not be altogether in vain to others, experience convinces them that it is not so to themselves. The pleasure of relieving the necessitous, easing the pained, and comforting those that mourn; of instructing the ignorant, convincing and reclaiming the erroneous, strengthening the weak, confirming the doubtful, of guiding the young and supporting the aged; in a word, the heart-felt satisfaction and joy of diffusing happiness among their fellow creatures here, of snatching souls that are ready to perish as brands out burning, and of training up others, in whom there is already some good thing towards the Lord their God, for stations of more extensive service, and of more exalted happiness and glory: These, these are the pleasures which this divine wisdom will give you at once ability and a heart to enjoy. The pleasures to which it will introduce you under the smile of it's heavenly parent who has engaged\* "that the

\* Prov. xi. 25.

“soul thus taught of him to delight in blessing shall be made fat, and he that watereth shall himself also be watered.” Oh cultivate it early and with true pains, while the vigour of youth enables you to act with resolution and zeal: and the experience of years will form you for pursuing very important services with growing honour and satisfaction to yourself, while they prove long and extensively useful to others. You are therefore wise for yourself, if you have that wisdom which renders you a blessing to your fellow creatures.

I shall only urge one consideration more to illustrate and confirm the truth in our text.

6. Spiritual and everlasting blessings are inseparably connected with it. And they are wise indeed who are wise for the soul and eternity. My heart's desire and prayer to God for you, my young friends, is that this may be your character and happiness. To bespeak your immediate attention to it permit me to forewarn you that your stay in this life is very uncertain, and must be but short at the longest. Your happiness

ness on earth, if it depends on the enjoyments of sense, is, in it's nature mean, and ever liable to interruption and alloy. Therefore if truly wise you will provide for that everlasting and unchangeable world whither you are going: nay it is all your salvation and all your desire. "Whoso findeth me (says this "wisdom \* ) findeth life, and shall obtain favour of the Lord." Enter seriously into that thought. The favour of the Lord! Every thing you can desire or enjoy in this world and another is secured by it; is comprehended in it. Interested in this "though your sins may have been "as scarlet they shall be white as snow, "though like crimson they shall be white "as wool." † And the grace that pardons your iniquities shall not only deliver you from condemnation, but redeem you likewise from the slavery of sin and make you "heirs of God and joint-heirs with Christ "Jesus; yea partakers of the divine nature. So shall you have the honour of an access daily to the most High: may come boldly to his Throne as to a throne of grace to obtain mercy and grace to help

\* Prov. viii. 36.

† Isaiah, i. 18.

H

you



you in time of need : and shall find that grace sufficient for you, your Lord's strength made perfect in your weakness. You will have in Jesus a faithful, tender, powerful advocate with the Father. His Spirit will guide and strengthen, uphold and comfort, defend and sanctify you. He has given his word, his ordinances and his ministers for your instruction, establishment and edification. His watchful eye is ever over you for good, nor will he leave you till he has fulfilled in you and by you all the good pleasure of his goodness. He will be your guide even unto death, and when flesh and heart faileth will teach you to rejoice in him as the strength of your heart and your portion for ever. For when, with the Apostle Paul, you can say " I know in whom I have believed, I have fought a good fight, I have finished my course, I have kept the faith " then may you add with him " henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me in that day. " That glorious Redeemer to whom you have committed your immortal all is able, and is determined to keep the momentous charge. He has said, " I give unto my sheep eternal  
" life

“ life and they shall never perish, neither  
 “ shall any pluck them out of my hands.”†  
 When absent from the body they shall be  
 present with the Lord ; and in that day  
 when he shall raise the dead, he will trans-  
 form their vile bodies into the likeness of  
 his own glorious body, and take them in  
 their compleat persons to behold and pos-  
 sess that glory which he had with the Fa-  
 ther before the foundation of the world.

This honour have all the saints. But  
 one star differeth from another star in glo-  
 ry. And as the children of God leave  
 this world with very different capacities,  
 and different degrees of improvement in  
 spiritual knowledge and the divine life ; it  
 seems reasonable to expect not only that  
 their powers both for service and enjoy-  
 ment will be different in the life to come,  
 but likewise that they will bear some pro-  
 portion to those capacities and talents of  
 which they were possessed here, and the  
 different improvements they have made of  
 them.

The chief design of our Saviour in the

† John x. 28.

H 2

parable

parable of the pounds (Luke xix, 16--19) seems to have been to confirm his disciples in the belief of this animating truth : as in it he represents the servant that had made his pound ten appointed by his Lord to have authority over ten cities ; and he that by it gained five more, over five cities. And do you wish that a more abundant entrance may be administered to you into the joy of your Lord ? begin to serve him betimes. He will then remember the kindness of your youth. Your reward is indeed of grace ; but never the less certain, nor the less glorious ; neither are distinguished improvements in the divine life here less necessary to you for obtaining stations of exalted enjoyment and extensive services in the upper world ; nay it is very certain that you will be laying up for yourselves additional treasures in heaven in every act of service you perform for your divine Lord and his people below. “ They that be wise shall shine as “ the brightness of the firmament, and “ they that turn many to righteousness as “ the stars for ever and ever. ” \*

\* Daniel xii, 3. See also 1 Cor. xv. 41.

Hence.

Hence we may infer

1. The folly as well as the sin of scorn-ers. This appellation belongs to all who despise or reject the instructions of wisdom. To all therefore who disown the divine authority of the sacred scriptures, or disregard any part of them. To all such as make a mock of sin, and of the judgments which a righteous God has threatened to inflict upon impenitent sinners. To all who refuse to submit to the requirements and restraints of the gospel, and scorn to be accounted followers of the Lamb. There is in all such the vanity and haughtiness of the scorner, and a disposition which, while it amuses and flatters sadly deceives them, and betrays them at once into aggravated guilt and folly. Truly does our author speak of it as "the part of fools thus to despise wisdom and instruction." \* His words, or rather the words of wisdom, deserve to be attended to by all such, "How long ye simple ones will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?" Such

\* Prov. 1. 22.

Prov. i. 22.

are indeed at once sinning against God and their own Souls. Those who slight the counsels of their earthly parents and teachers discover a disingenuous and ungrateful spirit, betray their weakness and offend God. "The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it." Some such perhaps may think themselves wise, glory in their shame, and triumph in their security; but it is the part of faithful friendship to forewarn them that 'judgments are prepared for scorers.' Among many other excellent lessons to be learned from our Lord's inimitably beautiful parable of the prodigal son his wretched circumstances when, after scorning the restraints, and despising the privileges of his father's family, he had spent his all, and lay an helpless outcast, without food and without a friend in a strange country, should teach young persons to beware of indulging his spirit either towards God or man, if they would not suffer as he did. For such indeed deserve to suffer who are thus offering an affront to infinite wisdom, and returning the Father of mercies, and Jesus his dear son vile ingratitude for the most  
dis-



disinterested good will and the tenderest compassion; they appear destitute of every ingenuous and grateful sentiment to their best friends; are counteracting many plain instructions, and affectionate expostulations, which have been addressed to them both in public and private, and stifling the admonitions of their own consciences and of God's holy spirit.

Nor is the folly of such less notorious than their guilt: they are neglecting, nay injuring themselves, in their most important interests. "He that sinneth against me (saith wisdom) wrongeth his own soul; all they that hate me love death." hence the solemn warning after our text, "If thou scornest thou alone shalt bear it." Thou mayest, by thy folly, involve others with thee in sufferings for awhile, but thou thyself shall feel it's more dreadful consequences both in this life and another. That load of miseries which such have thrown upon their friends shall sooner or later be transferred to themselves, and lie with such a weight upon them as that it shall seem to them as if they had been and

\* Prov. viii. 36.

should ever be obliged to bear it alone. By scorning the counsels, warnings or reproofs of wisdom they forfeit that blessing of the Lord which maketh rich and addeth no sorrow with it, as well as that esteem of the wise and good which would be an honour and a joy to them; endanger at once the health of their bodies and the peace of their minds; and will, both by their influence and example prove a curse rather than a blessing to all around them while they are continued upon earth, and find themselves at last in the situation of the foolish virgins, on the outside when the door is shut. † Justly therefore has the wise man said, and he has given thee this warning in faithfulness and loving kindneses that if thou scornest thou alone shalt bear it, the loss will indeed be thy own. Thou must suffer for it here, and suffer for it in a still more dreadful manner and degree for ever hereafter.

Shall I address such in the words applied by the apostle Peter to an unbelieving and disobedient people § “ Beware lest  
“ that come upon you which is spoken in

† Matthew xxv. 1-12 § Acts xiii, 40, 41  
the

the prophets, "Behold ye despisers, wonder and perish?" But I add as another inference from the subject,

2. That Young Persons should be very thankful for religious privileges as the means of obtaining this wisdom. I congratulate you, my young friends on the advantages of this nature which you have enjoyed from your infancy. Many of you have, on this account, great reason to say "the lines have fallen to us in pleasant places we have had a goodly heritage." Never can you be sufficiently thankful that you were early instructed in the great principles of christianity.—That the book of God has been put into your hands—That your memories have been stored with the facts recorded, the doctrines taught, and the duties enjoined in the Holy Scriptures—That their sacred contents have been familiarly explained, and their practical and saving design affectionately recommended to you—You have enjoyed inestimable privileges in the house of God, and many of you have not been without religious advantages in your own houses—Acknowledge it as your mercy that you have been kept out of the way of those

those snares by which many young persons have been betrayed into folly, and involved in disgrace and ruin; and that many fervent prayers have been offered to God with you and for you both in public and private. Take heed that what Jesus said of some in his day may not be repeated concerning you. "They knew not the day of their visitation." Some young persons are impatient of restraint, and especially of the restraints of religion and of their pious friends; and think it a miserable confinement to be kept from running with others to the excesses of riot, and obliged to attend upon religious exercises. But it concerns you to pity their ignorance and beware of their guilt, rather than follow their example. They shall die without instruction, while in the greatness of their folly they go astray. Be thankful for every instruction and for every friend that would guide your feet in the way of life. Manifest a grateful sense of your obligations to such as thus evidently wish you well both for time and eternity by treating them in the whole of your behaviour, and in every thing you say to them and of them with the tenderest respect. Devoutly bless God for them, and for every advantage.

vantage of a religious nature which you enjoy ; and shew your sense of their worth and importance by a diligent improvement of them. But that leads me to add, as another practical inference from the subject

3. Young persons should carefully improve all the means appointed for obtaining this wisdom and making constant proficiency in it. It is not only your duty but appears ( from what has been offered upon this subject ) to be your interest so to do. Hence the frequent and affectionate recommendations of it in this and many other parts of the word of God. " Happy is the man that findeth wisdom, " and the man that getteth understanding; for the merchandize of it is better " than the merchandize of silver and the " gain thereof than fine gold, &c. " see chap. iii. 13, 14, and following verses. " Wisdom is the principal thing, therefore " get wisdom, and with all thy getting " get understanding. " † Some of you are probably engaged in the study of learned sciences and languages—others in acquiring the knowledge of some useful art

† Prov. iv. 7. See another lively recommendation of it, Job, xxviii, 12—20.

—not



—not a few are daily employed in the labours of husbandry, trade, or a manufactory : these deserve a share of your attention, time and pains as you desire to appear in the world with credit, or to provide things honest in the sight of all men. But one thing is needful : and if you are wise to “ seek first the kingdom of God and his “ righteousness, ” and all things really good shall be added unto you. A part in the privileges of his people, an interest in Jesus the Saviour, an experimental acquaintance with the renewing and sanctifying influences of divine grace, a title to heaven and a meetness for it. These, if you are truly wise, will be objects of your most earnest desire and diligent pursuit, and as you wish to grow in grace and in the knowledge of him whom to know is life eternal, let me bespeak your serious and constant attention to the few following directions.

Keep at a distance from ignorant unbelieving and wicked men, and chuse those for your companions who are walking in the ways of wisdom themselves. “ He “ that walketh with wise men shall be

wise,

“wise, but a companion of fools shall be  
“destroyed. †

“Converse only with the writings of the  
wise and good, and make yourselves fa-  
miliarly acquainted with the sacred Scrip-  
tures: “Wherewithal shall a young man  
“cleanse or direct his way? by taking  
“heed thereto according to thy word.  
“The testimony of the Lord is sure, mak-  
“ing wise the simple, the commandment  
“of the Lord is pure enlightening the  
“eyes.”

Attend seriously and constantly upon  
all the public ordinances of the gospel;  
“as new-born babes desiring the sincere  
“milk of the word that ye may grow  
“thereby.” ¶ It's ministers are given by  
the gracious head of the Christian Church  
“for the perfecting of the saints, for the  
“edifying of the body of Christ, till we  
“all come in the unity of the faith, and  
“of the knowledge of the Son of God,  
“unto a perfect man, unto the measure

† Prov. xiii, 20. \* Psalm cix, 9. || 1 Pet. i. 2.

" of the stature of the fullness of Christ. "§

And being informed by this inspired writer † " that the Lord giveth wisdom, " out of his mouth proceedeth knowledge " and understanding ;" likewise convinced from your own experience that you need wisdom, ask it of God " who giveth unto " all liberally and upbraideth not ; and it " shall be given unto you. " \*

We shall only add

4. That all who are sincerely concerned for the rising generation should do their utmost to spread this wisdom among them. Do we, to whom God has given children, or committed the care of them, wish that they may be happy here and hereafter ? (we are unworthy the great trust, and very unfit for a proper discharge of it's important duties if we do not) Then let us not by any means neglect the opportunities which we have, or may have, of securing to them the advantages of an education suited to their circumstances, capacities and

§ Eph. iv, 12, 13. † Prov. ii. 6. \* Jam. i. 5.

stations : nor should we ever be indifferent to the state of their health, or to their comfortable subsistence in life : but while we remind them, let us not seem to forget ourselves, that " Godliness is profitable to all things. " If we feel for them as becometh parents, guardians or tutors; as christians, or even as fellow-creatures ought to feel we shall certainly wish them wise unto Salvation, and be ready to do every thing we can that, under a divine blessing, may tend to make them so. With this view we shall at once instruct them in the principles of this divine wisdom, and endeavour to make both the study and the practice of it their delight. To secure so desirable an end we should always endeavour to communicate our instructions in terms as intelligible, as entertaining and as persuasive as possible : in a manner that may at once preserve our authority, and convince them that all we say and do proceeds from our most tender and affectionate good will towards them. We shall always find it of importance to begin early in life, to follow them daily with a watchful eye, and to repeat our counsels encouragements and cautions with the kindest and most condescending

forbearance and long-suffering. "To  
 "teach them knowledge, and make them  
 "to understand doctrine who are weaned  
 "from the milk and drawn from the breast,  
 "precept must be upon precept, pre-  
 "cept upon precept, line upon line, line  
 "upon line, here a little and there a lit-  
 "tle." † And as we expect to be heard  
 with attention, or even with patience, it  
 will be absolutely necessary that we should  
 manifest a conscientious regard to the in-  
 structions of wisdom in the whole of our  
 conversation and behaviour; we shall o-  
 therwise be despised ourselves, and all we  
 say will be disregarded. Nor let us fail to ac-  
 company our endeavours with our prayers;  
 but humbly implore all desirable assis-  
 tance, and that blessing which is necessary  
 to render every attempt successful. We  
 have encouragement to persevere in these  
 prayers and labours for their good as the  
 great God has not only enjoined upon his  
 people this pious care of their offspring, §  
 but has likewise promised that "their chil-  
 "dren shall be taught of the Lord, and that  
 "he will pour out his spirit upon their  
 "seed and his blessing upon their off-

† Isaiah xxviii. 9, 10. § Deut. iv. 9.—vi. 6, 7.  
 —Ephesians vi. 4.



spring. † We have heard or read of many happy instances in which he has accomplished that good word unto his servants upon which he has caused them to hope : and I trust we have seen, and do still see, some such instances around us. Let these give fresh spirits both to our prayers and services. In every instance in which we succeed we are doing the greatest good—good to souls, everlasting good. Permit me in the parent's name, and as I trust I can, from a heart that feels for the spiritual and eternal welfare of young ones with a parent's affection, to conclude the discourse with addressing them in the last words of David to his beloved Solomon ( 1 Chron. xxviii. 9 ) “ My dear child  
 “ know thou the God of thy father, and  
 “ serve him with a perfect heart, and with  
 “ a willing mind : for the Lord searcheth  
 “ all hearts and understandeth all the imaginations of the thoughts ; if thou seek  
 “ him he will be found of thee ; but if  
 “ thou forsake him he will cast thee off  
 “ for ever.”

#### THE END OF THE SERMON.

† Isaiah xlv. 3.

The

The Following H Y M N S were adapted to Discourses preached on *New-Years days* to Young People.

### An H Y M N

On *ISAIAH xxiv. 3—5.* *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring &c.* To the 50th Psalm-Tune.

#### I.

**F**ather of Mercies, God of truth and grace !  
Accept this humble tribute of our praise,  
While in the courts of *Sion* we appear,  
And hail the blessings of the opening year ;  
Blessings of nature and of grace descending  
On young and old here at thy gates attending.

#### II.

In this, as in thine ancient favourite land,  
Thy vineyard thou hast planted with thine hand ;  
And while thy pow'r the sacred vine defends,  
Around it's spreading roots thy grace descends :  
We see it here in gentle showers distilling,  
And in those showers the promises fulfilling.

#### III.

On this our earth we see with glad surprise  
The trees of righteousness with verdure rise ;  
The fountain issuing from thy throne above  
Descends in streams of purity and love :  
With beauteous fruit the dreary waste adorning  
And deserts into paradise transforming.

#### IV.

The lands that long in death's dark shadow lay  
Now see the beauties of a heavenly day ;  
Those once estranged to thy laws and thee  
Now to thy sceptre lowly bend the knee ;  
Thine *Israel's* grateful offspring shout the blessing  
While thee their Father's God as their's confessing.

#### V.

As with one heart and voice shall they unite  
To make thy praise their business and delight ;

Each

Each vow himself thy property and care  
 Devoted to thy service and thy fear  
 To all thy covenant with his hand subscribing  
 And in thy love immutable confiding.

## An H Y M N

ON ISAIAH IV. 13. *Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name; and for an everlasting sign that shall not be cut off.* Long Metre.

## I.

**W**HEN mournfully we sit and tell,  
 The breaches made by death and hell,  
 Thy promise, Lord, revives our hope  
 And bears our sinking spirits up.

## II.

In deserts, at thy word we know  
 Full streams of living water flow  
 And fruits and flowers adorn the ground,  
 Where baneful poisons once were found.

## III.

The fir-trees branches, evergreen,  
 Shall flourish where the thorn was seen;  
 Where pricking briars were used to rise  
 The myrtle's shoots shall bless our eyes.

## IV.

In lands where idol-gods were known,  
 Jehovah shall be serv'd alone;  
 Sinners his sovereign word obey  
 And haughty rebels own his sway.

## V.

In houses where he ne'er was fear'd  
 Altars devoutly shall be rear'd:  
 Children whose parents knew not God  
 Shall seek his face, and keep his word.

## VI.

Unnumber'd plants of righteousness  
 Shall rise as monuments of grace  
 Through endless ages to proclaim  
 The honours of Jehovah's name.

## HYMNS.

## AN HYMN.

ON PSALM xxii. 30. *A Seed shall serve him  
they shall be accounted to the Lord for a generation.*

As the 113th. Psalm-Tune.

## I.

**E**ternal God we own thy sway ;  
Thy word the holls of heaven obey.  
And earth thy sovereign power shall know ;  
Of Adam's disobedient race,  
Anew created by thy grace,  
A seed shall to thy sceptre bow.

## II.

Children shall serve their father's God ;  
Or, eager to fulfill thy word,  
The sons of strangers shall arise ;  
Rescued from slavery and death,  
Each in thy praise employ his breath,  
And send it to the list'ning skies.

## III.

Sinners thy threat'nings shall revere,  
And saints shall love as well as fear,  
Attentive to thy sacred word ;  
Each at thy throne his homage pay,  
Pleas'd with the honour to obey  
The orders of his gracious Lord.

## IV.

Our sons shall thus thy servants prove,  
And, while they feel a Saviour's love,  
Diffuse it's influence all abroad ;  
Succeeding ages shall confess  
Jesus their strength and righteousness,  
And own their Maker as their God.

## V.

Our faith, while the scene surveys,  
Anticipates those happy days,  
When earth her sovereign shall obey ;  
In every land below the skies  
The monuments of grace shall rise,  
And Heaven it's trophies long display.

F. I. S. S.

